A BRIEFE DIRECTION TO TRVE HAPPINESSE.

ABRIDGED OVT OF the larger Treatiſe, for the more *conuenient vſe of priuate Fa*milies, and inſtruction of the yonger ſort.

By SAM. CROOKE.

PROV. 22. 6.

Traine vp [or Catechize] *a childe in the way he ſhould goe: and when hee is old, hee will not depart from it.*

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THE AVTHOR TO AL CHRISTIAN PA-

rents, and Houſholders, and to whom-

ſoeuer the care of the education of youth is com-

mitted.

Gnorance of God, & of his word, eſpecially wilfull & affected (that is, with neglect or contempt of the means of knowledge) is a ſinne very hainous againſt God, & dangerous vnto the ſinner. For how can it bee but a great wrong vnto the Lord, that when hee *writeth*, that is; publiſheth, *the great things of his Law, they ſhould ſtill bee counted as a ſtrange thing*? Or what can bee more dangerous to the ſoule, then that which cloſeth Hoſ.8.12.

seth vp the eye of reason and conscience, by which men should see their owne misery, and the way how to get out of it, and so causeth them to liue and die *strangers from the life of God.*

The cure of this so dangerous, yet common blindnes, must be by sowing in the minde (which *without knowledge is not good*) the seeds of truth and pietie: and that euen *in the morning* (as *Salomon* aduiseth) that is, in young and tender yeeres: not knowing whether God will allow time or meanes in the euening. The labour and charge, not of the Minister onely in publike, but also of Schoole-masters, Parents, and Gouernours of priuate families, without which concurrence, the Ministers taske is not onely encreased in respect of trauell, but left in manner hopelesse in regard of successe.

Prou 19.2.

For as it is manifest, that congregations consist of families, which are the models of all societies: so is it impossible but that the want of nurture and instruction at home, must needs thrust foorth both ignorant and vnteachable hea-

hearers into the publike aſſembly. Lamentable experience teacheth, that as in the body naturall, the error of the firſt conception is not corrected by the latter, ſo in the body Politike and Eccleſiaſtical, the error of the firſt education in the family, maketh that both Magiſtrate and Miniſter, with all both humane, and diuine, lawes and prouiſions, are many times to ſeeke to effect due reformation.

What remaineth then? but that Chriſtian Parents, and Gouernours be admoniſhed, & exhorted in the Lord Ieſus to take to heart a matter ſo deeply concerning them, both in conſcience, as a duty expreſly enioined them by God, * and in conſequence, beeing the greateſt credit & comfort of their life, and all the hope they can reaſonably conceiue of the welfare of the poſterity after them. If to beget a childe, to bring him vp vnto growth and ſtature, and finally, to leaue him able to liue in the world *in the middeſt of his brethren*, bee all that Parents take care of; what ſhall they doe more for their

* Deut. 6 7. & 11.19. Epheſ. 6.4.

issue, then the beast doth? saue that hauing conueyed vnto them the olde *Adams* patrimony, of sinne and death, they shall at length leaue them behind in the world, *an increase of sinfull men, still to augment the fierce wrath of the Lord.* Alas! what is this, but, with *Ephraim, to bring foorth children to the murtherer*?

But how much better doth it become the name of Parents, and of Christians, to endeauour to pluck their children, scholiers, and seruants, out of this fire of sinnefull ignorance, and to make their families little Churches vnto God, and schooles of Christ, wherein to prepare them to profit by the publike ministerie, at least to whet that vpon them by priuate examination, which they haue learned in publike; that so the knowledge of holy things, may be in their minds, as a *sharp weapon* in the hand of euery souldier of Christ. *Abraham* was honoured to bee not only the friend of God, but also of his *priuy councell*, and why? but because the Lord was sure, *that hee would acquaint*

Gen. 18. 19.

quaint his ſonnes and his houſhold, with the will of God, that they alſo might walke in his waies. And well might hee be reckoned *the Father of the Faithfull*, who was ſo carefull to propagate the faith and feare of God to the poſteritie. Let all Chriſtian Fathers of families, affect the ſame honour, and both ſhew themſelues children of *Abraham* in imitating his care, and endeauour to be as *Abraham*, the Fathers at leaſt of ſome faithfull ones, *who in the generation to come may ſhew the praiſes of the Lord.* Pſal. 78. 4. And as they once ſtood in the place of the firſt *Adam*, to convey ſin and death vnto their children, by naturall procreation: ſo, for amends, let them endeauour to be as deputies of *Chriſt*, the ſecond *Adam*, to plant in them the ſeedes of grace and life, and be the happy inſtruments of their new birth and regeneration.

So ſhall they render vnto God his due recompence, ſeeking to make them his children and ſeruants, whom *GOD of his Grace* hath made theirs; giuing them backe as *Lemuels* *, vn-

* Dedicated to God. Obtained of God.

to him, of whom as *Samuels* they receiued them. So ſhall they prouide well for thoſe of their charge, placing them betimes in ſo good a ſeruice, as with that Maſter, *who delighteth in the proſperitie of his ſeruants:* and whom, if they *remember in the daies of their youth*, he *will not caſt them off in time of age, nor forſake them when their ſtrength faileth.* Finally, ſo ſhall they reioyce while they liue, to ſee the growth of grace in them no leſſe the children of their delight then of their deſires; and when they are laid vp in peace, be honoured by them, who ſhall both bleſſe God for euer, for the care they haue had to plant in them that wiſdome, in time to conſider, and *vnderſtand their latter end*; and prouoke many to giue thanks vnto God, for ſuch an hopefull ſupply and ſeminary, of profitable members vnto the Church and Common-wealth.

Eccleſ. 12.

A BRIEFE DIRECTION TO TRVE HAPPINES.

SECT. I.

Of the Scripture.

HOw may a man attaine vnto true blessednesse?

Answ. Onely by [a] *acquaintance*, and fellowship with God, as he offereth himselfe to be *knowne* of vs, in his [b] *word*.

[a] Iob 22. 21, 22.

[b] Ioh. 6. 68.

Q. *What meane you by the word of God?*

A. The holy [c] *Scriptures* of the *olde* and *new Testament*, giuen by inspiration of God.

[c] 2 Tim. 3. 15, 16.

Sect. II.

Of God.

Q. *How doe the Scriptures propound God to be knowne of vs?*

A. Partly in *himselfe*, partly in his *workes?*

Q. *What doe the Scriptures teach vs touching God himselfe?*

A. Foure things; and first that
a Heb. 11. 6. [a] there is a God.

Q. *What is the second thing?*

b Ioh. 4. 24. A. That God is a [b] *spirit*, most [c] *simple, eternall, infinite, constant* and *absolute.*
c Ex. 34. 6, 7.

Q. *What is the third thing?*

d 1 Cor. 8. 6. Mar. 12. 29, 32 A. That there is onely [d] *one* God, and no more.

Q. *What is the fourth thing?*

e Mat. 28. 19. 1 Ioh. 5. 7. A. That in this one Godhead are [e] *three* distinct *persons*, the *Father*, the *Sonne*, and the *Holy Ghost.*

Sect.

Sect. III.

Of Gods decree.

Q. *VVHat are the workes of God?*

A. They are [f] 1. His *decree*, and 2. The *execution* thereof.

f Epheſ.1.11.

Q. *How may we take a view of theſe workes of God?*

A. Generally in all creatures: ſpecially in *Angels*, and *Men*.

Q. *What did God decree concerning all creatures?*

A. That [g] all things ſhould ſerue vnto his glory.

g Rom.11.36. Prou. 16.4.

Q. *What did God decree touching Angels and Men?*

A. [h] That they ſhould remaine for euer, ſome in honour, others in diſhonour, for his glory.

h 1 Tim 5.21. Mat.25.41. 1 Theſſ.5.9. Rom.9.22,23.

Sect. IIII.
Of Creation.

Q. *How doth God execute his decree?*

A. By two actions, to wit, *Creation* and *Prouidence.*

Q. *What is Creation?*

A. The [a] *making* of *all* things of *nothing*, very *good*, in the first six daies of the world.

Q. *How did God create Angels?*

A. He [b] made them all, at the first, very good, and glorious spirits; yet [c] *mutable.*

Q. *How did God create man?*

A. He [d] made him a liuing soule, framing his body of the dust of the earth, and *breathing* in his face the *breath of life.*

[a] Gen. 1. whole.

[b] Col 1. 16.

[c] Iob 4. 18.

[d] Gen. 2. 7.

Sect. V.
Of Prouidence.

Q. *What is Prouidence?*

A. The continuall

care

[c] *care*, that God hath of all his creatures, for the ſuſtaining, and diſpoſing of them, as they may beſt [f] ſerue for his glory.

Q. *How doth God ſuſtaine Angels?*

A. They are all vpheld by the power of God, ſo that they ſhall [g] *neuer dye*, nor returne to nothing.

Q. *How doth God ſuſtaine men?*

A. He preſerueth mankinde in *generall*, by the bleſſing of [h] *procreation*: and *particular* men and women, both for the [i] time of *this life*, and for [k] *euer* in the world to come.

Q. *How doth God diſpoſe of Angels?*

A. Hee ſuffered [l] *ſome* to *fall*, by ſinne, into damnation without recouery, called *Deuils*: the reſt he [m] *confirmeth* in their firſt *bleſſed* eſtate, called Angels of light: both which hee [n] *imployeth* for the accompliſhing of his will.

[c] *care*, that God hath of all his creatures, for the ſuſtaining, and diſpoſing of them, as they may beſt [f] ſerue for his glory.

[e] Pſal. 113 6.

[f] Pſal. 119. 91.

[g] Luk. 20. 36.

[h] Gen. 1. 28.

[i] Pſal. 36. 6.

[k] Mat. 25. 46.

[l] 2 Pet. 2. 4.

[m] Mat. 18. 10.

[n] Iob 1. 6.

Sect. VI.

Of the state of Innocencie.

Q. *How doth* GOD *dispose of man?*

A. As of that creature, in [a] whom aboue the rest, hee intendeth to set forth his glory; wherefore the Scriptures doe plentifully declare the *dealing* of GOD with man, both in this world, and for euer hereafter.

[a] Psal.8.3.&c.

Q. *How doe the Scriptures set forth the dealing of God with man in this world?*

A. In a threefold estate, to wit, of Innocencie, of Corruption and miserie, and of Redemption; all which make way vnto that euerlasting estate of honour or dishonour, fore-appointed vnto all men.

Q. *What is the state of Innocencie?*

A. The *holy* & *happy* condition of mankinde, created in the [b] image of *God*, and placed by him in [c] Paradise, with

[b] Gen.1.27.
[c] Gen.2.8.

with ability to attaine to bleſſedneſſe by the Couenant of workes.

Q. *What is the couenant of workes?*

A. The [d] ſubſtance of the *Law*, *written* in the hearts of our firſt parents, promiſing bleſſedneſſe, if they ſhould obey, and *threatning* death, if they ſhould tranſgreſſe.

d Gen. 2. 16, 17.

Sect. VII.

Of the Fall.

Q. *What is the ſtate of Corruption and miſery?*

A. The fearefull condition of ſin, and death, whereinto God ſuffered all mankinde, in Adam, to [e] *fall*, through the temptation of Satan, by breaking the Couenant of workes.

e Gen. 3. 1. &c.

Sect. VIII.

Of ſinne.

Q. *What is ſinne?*

A. [f] A *ſweruing* from the

f 1 Ioh. 3. 4.

the *Law* of God, making the ſinner [a] *guilty* of the curſe of the *Law*: and it is either *originall*, or *actuall*.

Q. *Wherein doth originall ſinne conſiſt?*

A. In vtter [b] *enmitie* of our *whole* nature vnto *all* that is *good*, and [c] *pronenes* vnto *all euill*.

Q. *What is actuall ſinne?*

A. Euery [d] *particular* breach of the Law of God.

Q. *How doth God imploy men in this ſtate of corruption?*

A. Two waies: and firſt by the [e] *light of nature*, and [f] *common graces*, *reſtraining* many from *groſſe* ſins, and *guiding* ſome vnto actions *profitable* for humane ſocietie, and for the outward ſeruice of God.

Q. *How ſecondly?*

A. By ouer-ruling mens euill and ſinfull actions, ſo that thereby they [g] *bring to paſſe* nothing, but what God hath determined for his owne glory.

a Gen. 4.7.
b Rom.7.18.
c Rom.7.14.
d Rom. 5. 14.
e Ioh. 1.9.
f Eſay 44 28.
g Act.4.27,28

SECT.

Sect. IX.

Of Death.

Q. *What is Death?*

A. It is the ſeparation [k] either of the ſoule from the bodie, [l] or of ſoule and body from God; with all euils that attend on the one, or the other.

[k] Gen. 3. 19.
[l] 2 Theſ. 1. 19.

Q. *Doth God leaue all mankinde in this ſtate of ſinne and death?*

A. No: but onely the reprobate, whom he [m] ſuffereth to run on in ſin, and ſo vnto *damnation deſeruedly.*

[m] Act. 14. 16.

Sect. X.

Of Redemption by the Couenant of Grace.

Q. *What is the ſtate of Redemption?*

A. The [n] *recouerie* of the *Elect* out of the ſtate of ſinne and death, by the *new Couenant of grace.*

[n] Rom. 3. 23, 24.

Q. *What*

Q. *What is the couenant of grace?*

a Gal.3.21,22 *A.* Gods [a] *second contract* with mankinde, after the fall, for the *restoring* of him vnto his *fauour*, and *happinesse*, by the meanes of a *Mediator*.

Q. *What are we to considder in the Couenant of Grace?*

A. Two things: whereof the first is the *foundation* of it; to wit, the *Mediator*.

Sect. IX.

Of Christ the Mediator.

Q. *VVHo is the Mediator betweene God and man?*

b 1 Tim.2.5. *A.* Onely [b] *Iesus Christ*, God, and man.

Q. *How is he God?*

c 1 Ioh.5.20. *A.* In that he is the [c] *second person* in Trinitie, to wit, the eternall Sonne of the Father.

Q. *How is he man?*

d Ioh 1.14. *A.* By [d] taking our flesh into his

e Luk.1.35. person, beeing miraculously [e] *conceiued*

ceiued by the Holy Ghoſt, and *borne* of the bleſſed Virgin *Marie*.

Q. *How is he the Mediator betweene God and man?*

A. By becomming our *Prophet*, *Prieſt*, and *King*?

Q. *How is he our Prophet?*

A. By [f] *reuealing* vnto vs the *will* of God. f Ioh. 17.26.

Q. *How is he our Prieſt?*

A. By [g] *appeaſing*, and *reconciling* God vnto vs, through his death and obedience. g Eph. 2. 16. 2 Cor 5. 18.

Q. *How is he our King?*

A. By [h] *gouerning* all things, for the *ſaluation* of his Elect, and [i] deſtruction of his enemies. h Eſa. 9. 6, 7. i Pſal. 45. 5.

Sect. XII.

Of the myſticall Vnion.

Q. *WHat is the ſecond thing to be conſidered in the Couenant of grace?*

A. The application thereof to the Elect,

Elect, giuing them [a] *part* in Christ, and in all his *benefits*.

a Heb. 3. 14.

Q. *What part haue the Elect in Christ?*

A. They haue first *Vnion* with Christ, and secondly thereby *Communion*.

Q. *How are the Elect vnited vnto Christ?*

A. They are [b] knit vnto Christ the *head*, as *members* of his mystical all body, by the *spirit* of Christ, and by *faith*.

b Eph. 5. 30.

Q. *What is the spirit of Christ?*

A. The power of the holy Ghost, [c] abiding, and *working* in all those that are Christs, as the *soule* of spirituall life.

c Rom. 8. 9. Gal. 5. 25.

Q. *What is Faith?*

A. The *first effect* of the Spirit of Christ, [d] disposing vs to *cleaue* to him, and the instrument whereby all *graces* are *begun*, and *increased* in vs.

d Eph. 3. 16, 17.

SECT.

Sect. XIII.

Of the Goſpell.

Q. *WHat is our Communion with Chriſt?*

A. The participation of the *benefits*, flowing from his ſeuerall *offices*.

Q. *What benefit receiue we from the Propheticall office of Chriſt?*

A. The [f] *reuelation* of the Couenant of grace, whereby we are made [t] *wiſe vnto ſaluation*.

[f] Math. 11. 27.

[t] 2 Tim. 3. 15.

Q. *What meanes doth God vſe for the reuealing of this couenant?*

A. The meanes are of two ſorts, *viz. outward*, and *inward*.

Q. *What are the outward meanes?*

A. The *word*, and the *Sacraments*.

Q. *What meane you by the word?*

A. The [u] *Goſpell preached*, which *containeth*, and *publiſheth* the *promiſes* of ſaluation by Chriſt.

[u] Eph. 1. 13.

Sect.

Sect. XIIII.

Of Sacraments.

Q. *What are Sacraments?*

A. VVHat are Sacraments? [a] *Seales*, annexed by God to the *word* of his Grace, [b] *assuring* our part in Christ, and [c] *binding* vs vnto him in obedience.

Q. *What Sacraments are there of the Couenant of Grace?*

A. They be of two sorts: *viz.* some of the *olde Testament*, before Christ; others of the *new*, vnder Christ.

Q. *What were those Sacraments of the olde Testament?*

A. Two: *viz.* [d] *Circumcision* for *entrance* into the Couenant; and the [e] Passeouer, for continuance and *confirmation* therein.

Q. *How many Sacraments are there of the new Testament?*

A. Two likewise: *viz.* *Baptisme*, for *entrance*, and the *Lords Supper*, for *confirmation*, in the same Couenant.

a Rom. 4. 11.
b Gal. 3. 27.
c Rom. 6. 4.
d Gen. 17. 10.
e Exod. 12. 3. &c.
1 Cor. 11. 23.

Sect. XV.

Of Baptiſme.

Q. *What is Baptiſme?*

A. The ſeale of our [a] *new birth*, and *entrance* into the Couenant of Grace. a Tit. 3. 5.

Q. *What are the parts of this Sacrament?*

A. They are two; namely, firſt the [b] *element* of *water*, with the action of *dipping*, or *ſprinkling* the party baptiſed, [c] *In the name of the Father, the Sonne, and the holy Ghoſt.* b Eph. 5. 26. c Math. 28. 19.

Q. *What is the other part?*

A. The [d] *bloud* and [e] *ſpirit* of Chriſt; *waſhing* away, both the [f] *guilt*, and [g] *filthineſſe* of our ſinnes. d Heb. 9 14. e 1 Cor. 6. 11. f Act. 2. 38. g Ezek 36. 25 Rom. 6. 2. &c.

Q. *Who are to be baptiſed?*

A. Whoſoeuer *belong* to the *Couenant*; whether [h] of *riper* yeares, *conuerted* to the Faith, or [i] *children of* Chriſtian parents. h Act. 8. 37. i Acts 2. 39. 1 Cor. 7. 14.

Sect. XVI.

Of the Lords Supper.

Q. *What is the Lords Supper?*

A. The ſeale of our [a] ſpirituall *nouriſhment*, and *growth* in the *body of Chriſt?*

a Eph. 4. 16.

Q. *What are the parts of this Sacrament?*

A. Two, *Viz.*: Firſt the [b] *elements* of *bread*, and *wine*, *diſtributed* and *receiued*, according to Chriſts *inſtitution.*

b Mat. 26 26. 27. 28.

Q. *What is the other part?*

A. The [c] *body* and *bloud* of Chriſt, *giuen* by God, and *receiued* of vs by faith, for the [d] *nouriſhment* of our ſoules in ſpirituall life.

c Mat. 26. 26. 27. 28.

d Ioh. 6. 54.

Q. *Who are to receiue this Sacrament?*

A. Such, as *profeſſing* the true faith of Chriſt, haue duely [e] *prepared* themſelues.

e 1 Cor. 11. 28.

Q. *How ought wee to prepare our ſelues?*

A. By examining, and ſtirring vp in

in our ſelues *three* notable graces.

Q. *What is the firſt?*

A. *Knowledge* of the will of God; eſpecially touching the *matter* of the Sacrament, [a] that wee be able to *diſcerne* the Lords body. a 1 Cor. 11. 29

Q. *What is the ſecond?*

A. [b] *Faith* to *apply* the promiſes of ſaluation vnto *our ſelues* in particular. b 2 Cor. 13. 5. 1 Tim. 1. 15.

Q. *What is the third?*

A. [c] *Repentance* of our ſinnes paſt, with true [d] *loue* of *God*, and of *our brethren*? c Zech 12. 10. Iam. 4. 8. d 1 Cor. 16. 14.

Q. *How ought we to receiue this Sacrament?*

A. In a *reuerent*, and *thankefull* [e] *remembrance* of the loue of Chriſt, who *gaue* himſelfe for vs: with deſire to [f] *grow* in *faith*, and all holy graces. e 1 Cor. 11. 24. 25. 26. f 2 Pet. 3. 18. Col. 2. 6. 7.

Sect. XVII.

Of the Spirit and Faith.

Q. WHat are the inward means, whereby God reuealeth his Couenant of Grace?

A. They are 2. *Viz.* the *ſpirit*, & *faith*.

Q. What is here meant by the ſpirit?

A. A ſpeciall *effect* of the Spirit of Chriſt, [a] *bearing witneſſe* with our ſpirits, that we are, in Chriſt, the children of God.

a Rom. 8. 16.

Q. What is here meant by faith?

A. That ſpeciall *Act* of Faith whereby we [b] *giue credit* vnto the *report* of the word and ſpirit of Chriſt, touching our ſaluation in *particular*.

b 1 Ioh. 5. 10. Ioh. 3. 33.

Sect. XVIII.

Of Vocation.

Q. WHat is the manner of reuealing the Couenant of Grace?

A. It is our [c] *Vocation* and Calling; when God, by the meanes aforeſaide inuiteth men to come vnto him in Chriſt, for ſaluation.

c Rom. 8. 30.

Q. Are

Q. *Are there not different kindes of Calling?*

A. Yes: for [a] *many are called* outwardly, who are *not choſen*: but the Elect are [b] effectually perſwaded to *cleaue* vnto Chriſt.

a Mat. 22. 14.

b Pſal. 65. 4.

Sect. XIX.

Of the Church.

Q. *TO whom doth God reueale his Couenant of Grace?*

A. [c] Not to the world; but to his Church, called out of the world.

c Iob. 14. 22.

Q. *What meane you by the Church?*

A. The [d] whole number of Gods *Elect*, effectually called into fellowſhip with Chriſt.

d Eph. 5. 31. 32. 1 Cor. 1. 9.

Q. *Where is this Church of God?*

A. *Part* already [e] *triumphant* in heauen: part as yet [f] *militant* on earth, in the ſeruice, and *warfare* of the Lord Ieſus.

e Reuel. 7. 14. &c.

f Reu. 12. 11.

Q. *Who are members of the Church militant?*

A. As many as are *liuing* [g] *members* of the myſticall body of Chriſt.

g Epheſ. 1. 22. 23.

Q. *How may we know them?*

A. Not by the *inward graces* ([a] only knowne to God) whereby they are *inuisible* to vs, but by the *markes* of *visible profession.*

[a] 2 Tim. 2. 19.

Q. *What are the true markes of visible profession?*

A. The outward meanes appointed by God for the *calling* and gathering of his Saints: *viz.* [b] the *word preached*, and *Sacraments* duely administred.

[b] Mat. 28. 19. 20.

Q. *Are we to ioyne with all Churches that haue these markes?*

A. [c] Yea; neither must we *separate* from *any*, farther then *they separate* from *Christ.*

[c] Phil. 1. 18. Cant. 1. 5.

Q. *What distinction is there of the particular members of a Church?*

A. Though all be the *sheepe* and *familie* of Christ; yet [d] *some* are set ouer the *rest* to *feede* them with the foode of life, as the *Ministers:* and [e] *others* to *rule* and order them outwardly, as the *Magistrates.*

[d] 1 Cor. 11. 28 Luk. 12. 42.
[e] Ps. 78. 71. 72. 2 Chron. 34. & 32. 33. & 35. 2. 3.

Sect.

SECT. XX.
Of Iuſtification.

Q. *WHat beneſit receiue we from the Prieſtly office of Chriſt?*

A. Our [a] *Iuſtification* before God, through *his* [b] *righteouſneſſe*, *imputed* vnto vs, and *apprehended* by vs.

a Rom. 8. 30.
b Phil. 3. 9.

Q. *What righteouſnes of Chriſt is imputed to vs?*

A. [c] The *abſolute integritie* of our *humane nature* in *him* our *head*, performing *perfect obedience* vnto the whole *Law* of God; both by [d] *doing* whatſoeuer was *required* of vs, and by [e] *ſuffering* what wee deſerued by ſinning.

c Heb. 7. 26.
d Mat. 3. 15.
e 1 Pet. 2. 24.

Q. *Who imputeth the righteouſneſſe of Chriſt vnto vs?*

A. God, [f] who in Chriſt *reconcileth* the world to himſelfe, not *imputing* their ſinnes vnto them.

f 2 Cor. 5. 19. 21.

Q. *How is this righteouſnes of Chriſt apprehended of vs?*

A. Only by [g] *faith*, which as the *hand*

g Rom 5. 1. & 10. 10

of the ſoule, *taketh hold* on Chriſt, *The* [a] *Lord our righteouſneſſe.*

a Ier.23.6.

Q. *What gaine wee, being thus iuſtified?*

A. Our [b] *ſinnes* are *pardoned*, the [c] *fauour*, and *kingdome* of God is *purchaſed* for vs, and wee *admitted*, as a [d] *ſpirituall Prieſthood*; to offer the *ſacrifices* of obedience, acceptable to God through Ieſus Chriſt.

b Act.13.38. 39.
c Eph.1.6.14.
d 1 Pet.2.5.

SECT. XXI.

Of Glorification begunne.

Q. WHat *benefit receiue we from the Kingly office of Chriſt?*

A. Our [e] *Glorification*; whereby our whole nature and eſtate is reſtored, according to the [f] image of Chriſt our *King*.

e Rom.8.30.
f Rom.8.29.

Q. *When is this benefit beſtowed on vs?*

A. [g] *Partly* in *this* preſent life, but *fully* and perfectly in the *life to come*.

g Col.3.3,4.

Q. *How are wee glorified in this life?*

A. Partly

A. [a] Partly in our *condition*, which is made *bleſſed*: and partly in our *nature*, which is made holy.

Q. How are wee bleſſed in our condition?

A. Both in ſpirituall; and in outward things.

Q. How in ſpirituall things?

A. In that, being in Chriſt, we are not onely admitted into [b] *fellowſhip* with God; but alſo are made *his* [c] *children* by *Adoption*, & [d] *heyres* of his glorious kingdome; which euen *now*, by [e] faith we do *in part fore-inioy*, and *reioyce* in the *hope* thereof.

Q. How are wee bleſſed in outward things?

A. With all the [f] *promiſes* of God, and his liberall *bleſſings*, concerning this life; which are all giuen vnto the *faithfull*, with [g] *reſeruation* of enduring the *Croſſe*, when God ſhall ſee it good for vs.

a Reu. 20.6.

b 1 Ioh. 1. 3.
c Gal. 4. 5.
d Rom. 8.17.

e Rom. 5. 2.

f 1 Tim. 4. 8.

g Mar. 10.30.

Sect.

Sect. XXII.

Of Sanctification.

Q. How are wee made holy in our nature?

A. By the grace of *Sanctification*, which is the [a] *renuing* of our [b] *whole nature*, according to the [c] *image of* God, in righteousnesse and true holinesse.

a Tit. 3. 5.
b 2 Thes. 5. 23
c Eph. 4. 24

Q. What are the parts of Sanctification?

A. They are two; according to the powerfull *meanes*, whereby they are wrought.

Q. What is the first?

A. [d] *Mortification* of sin, wrought in vs by the power of the *death* of Christ.

d Rom. 6. 6. 7.

Q. What is the second?

A. [e] *Viuification*, or quickning of vs vnto *newnesse of life*, by the power of Christ his *resurrection*.

e Rom. 6. 4. 11

Sect.

Sect. XXIII.

Of the rule of Sanctification.

Q. *What is the rule and ſquare of our ſanctification?*

A. The [a] *whole word* of God: that is, both the [b] *Law*, which *requireth* obedience; and the [c] *Goſpell*, which directeth vs how to performe it.

a Ioh. 17. 17.
b Iam. 2. 8.
c 1 Tim. 1. 10. 11.

Q. *How doth the Goſpell direct vs, in the obedience of the Law?*

A. Firſt, it [d] *propoundeth* God to be worſhipped of vs in *Chriſt*.

d Ioh. 5. 23. Phil. 2. 11.

Secondly, it [e] requireth obedience, in way of *thankefulneſſe* for our redemption.

e 1 Theſ. 5. 18 2 Cor. 7. 1.

Thirdly, it [f] *offereth*, and *conferreth* to the regenerate, that which it requireth.

f Rom. 10. 6. 8.

Q. *What is here meant by the Law?*

A. Onely the *morall* Law, compriſed by [a] God himſelfe in the *Decalogue*, or ten commandements.

a Deut. 4. 13.

Sect.

Sect. XXIV.
Of the Decalogue.

Q. Rehearse the tenne Commandements?

b Ex.20.1.&c. *A.* [b] God spake al these words, saying &c.

Q. What vse is there of these words, I am the Lord thy God that brought thee out of the Land of Egypt, out of the house of bondage?

A. They are a Preface, enforcing the obedience of Gods Law; as proceeding from him, who is not only the Lord our [c] maker, but also our God [d] and Sauiour.

c Psal. 100. 3.
d 1 Tim. 4. 10.

Sect. XXV.
Of the first Commandement.

Q. What is the first Commandement?

e Exod. 20. 3. *A.* [e] Thou shalt haue none other gods before mee.

Q. What is forbidden in this Commandement?

f Rom. 8. 7. *A.* [f] Originall corruption, as the fountaine

taine of impiety, with all the *ſtreames* of *ignorance*, *error*, *profaneneſſe*, *pride*, *fleſhly confidence*, *carnall fear*, or *loue* &c.

Q. What is required in this Commandement?

A. [a] That we *ſanctifie the Lord God in our hearts*, yeelding vnto him in Chriſt, due *faith*, *loue*, *feare*, &c.

a Eſay 8.13. 1 Pet. 3. 15.

SECT. XXVI.

Of the ſecond Commandement.

Q. WHich *is the ſecond Commandement?*

A. [b] *Thou ſhalt make thee no grauen Image*, &c.

b Exod. 20.4. &c.

Q. What is forbidden in this Commandement?

A. [c] Euery forme of worſhip, *not preſcribed* by God himſelfe, in his word: and namely the worſhip of [d] *images*, or of God *in images*.

c Math. 15.9.
d Hab. 2.18.
e Eccl. 4. 17.

Q. What is required in this Commandement?

A. [e] That wee *diligently*, and *decently*,

cently, performe *all parts* of Gods worship prescribed, as *hearing the word*, *praier*, receiuing the *Sacraments*, &c.

Sect. XXVII.

Of the third Commandement.

Q. *Which is the third commandement?*

a Exod. 20. 7. A. *Thou shalt not take the name of the Lord thy God in vaine, &c.*

Q. *What is forbidden in this Commaundement?*

b Mal. 1. 6. 12. * Iam. 5. 12. c Gen. 16. 5 d Tit. 1. 16. e Rom. 2. 24. A. [b] Euery *abuse* of the *name* of God, as by [*] *swearing*, [c] *vnreuerent mention* of *him*, or his *worde*, and *workes*: [d] *hypocrisie*, [e] *euill life*, dishonoring the profession of religion: &c.

Q. *What is required in this commandement?*

f Mat. 5. 16. Tit. 2. 10. g Psal. 19. 1. 2. h Ier. 4. 2. A. That wee *honour God*, and his religion [f] by our *holy conuersation*: that we make [g] *honourable mention* of him, his word, and workes: that we [h] sweare by him *truely*, *aduisedly* and *rightly*, &c.

Sect.

Sect. XXVIII.

Of the fourth Commandement.

Q. *WHich is the fourth Commaundement?*

A. [a] *Remember the Sabbath day, to keepe it holy, &c.*

a Exod. 20. 8. &c.

Q. *What is required in this Commandement?*

A. That wee *beare* the Sabbath in *mind*, to [b] *fit* our ſelues for it: that wee [c] *reſt* therein from our ordinarie *labours*: finally that with [d] *ioy*, and *deſire of profit*, we performe the *duties* thereof.

b Luc. 23. 54.
c Exod. 24. 21.
d Eſa. 58. 13.

Q. *What are the duties of the Sabbath?*

A. They are partly duties of *piety*, as [e] *hearing, reading, prayer, holy conference*, &c. partly of [f] *mercy*, as *viſiting*, and *releeuing* the *ſicke*, and *needy*; and ſuch like.

e Acts 13. 14. 15. & 20. 7.
f 1 Cor. 16. 2.

Q. *What is forbidden in this Commandement?*

A. The *vnhallowing* of the Sabbath;

bath; by [a] *minding*, or *doing* our ordinarie affaires: by [b] *carnall rest*, or *pastime*: by [c] taking *liberty to sinne*: finally by [d] *being weary* of holy duties.

a Nehe. 13. 15. &c.
b Exod. 32. 6.
c Mar. 3. 4.
d Amos 8. 5. Mal. 1. 13.

Sect. XXIX.

Of the fifth Commandement.

Q. *Which is the fifth Commandement?*

A. [e] *Honour thy father and thy Mother, &c.*

e Exod. 20. 12.

Q. *What is required in this Commandement?*

A. That [f] *inferiors reuerence*, and *obey* their *superiors*: that [g] *superiors so* carrie themselues that they may bee *worthy of honour*, and *imitation*: finally that [h] *equals* offoord *due respect* each to other.

f Eph. 6. 1. 5. &c.
g Eph. 6. 4 9. &c. Tit 2. 7.
h Rom. 12. 10.

Q. *What is forbidden in this Commandement?*

A. [i] *Neglect*, and *disobedience*, in *inferiors*: [k] *indiscreet carriage* in *superiors*: [l] *inciuility* among *equals*.

i Iud 8. 9. 10.
k 1 Sam. 2. 23.
l Math. 23. 6

Sect.

Sect. XXX.

Of the ſixt Commandement.

Q. VVHich *is the ſixt Commandement?*

A. [a] *Thou ſhalt not kill,* a Exod.20.13.

Q. What is forbidden in this Commandement?

A. Euery *hurt, done, threatned,* or *intended,* to the *ſoule,* or *bodie,* either of [b] *our ſelues,* or of [c] *our neighbours?* b Pro.8.35. 1 King.2.23. & 18.28. c Matth.23. 15.&15.14. Matth.5.21. 22.&c.

Q. What is required in this Commandement?

A. That wee *loue* and cheriſh, both the *ſoule,* and *body,* of *our* [d] *neighbour,* as we *would,* and *ought* to doe, [e] *our owne.* d Heb.3.13. Iam.1.27. e Phil.2.12. Epheſ.5.29.

Sect. XXXI.

Of the ſeuenth Commandement.

Q. VVHich *is the ſeuenth Commandement?*

A. [f] *Thou ſhalt not commit adultery.* f Exod.20.14

Q. *What is forbidden in this Commandement?*

A. All *impuritie*, and *fleshly pollution*, in [g] *thought*, [h] *word*, or [i] *action*.

g Matth.5.28.
h Ephes.4.29.
i Heb.13.4.

Q. *What is required in this Commandement?*

A. *Chastity*, and *purity*, *in* [k] *heart*, [l] *speech*, and [m] *behaviour*.

k Matth.5.8.
l Eph.4.29.
m 1 Thess.4.4.

Sect. XXXII.

Of the eight Commandement.

Q. WHich *is the eight Commandement?*

A. [n] *Thou shalt not steale.*

n Exod.20.15.

Q. *What is forbidden in this Commandement?*

A. The *hindering*, or *abusing*, of [o] *our owne wealth*, or of [p] the wealth *of our neighbour*.

o Pro.23.21. Luc.15.13.
p Pro.1.11. &c. Amos 8.4.&c.

Q. *What is required in this Commandement?*

A. That wee *preserue*, and *further*, both *our owne* wealth, and *our neighbours*, by all [q] *lawfull courses*, and [r] *honest dealing*.

q Eph.4.28.
r Tit.2.10.

Sect.

Sect. XXXIII.

Of the ninth Commandement.

Q. *Which is the ninth Commandement?*

A. [s] *Thou ſhalt not beare falſe witnes againſt thy neighbour.*

[s] Exo.20.16.

Q. *What is forbidden in this Commandement?*

A. All [t] *lying, diſſembling, equiuocating, falſe ſpeaking,* or *ſurmizing*; finally whatſoeuer is *contrary* to *truth*, or *good report.*

[t] Col.3.9. Epheſ.4.25. Apoc.22.15. Pſal.15.3.

Q. *What is required in this Commandement?*

A. That by [u] *true ſpeaking*, and *iudging*, by [x] ſeaſonable *commendation*, and *reproofe*; finally by all meanes, wee maintaine *truth*, and *good name.*

[u] Pſal.15.2. Iam.3.17.
[x] 1 Cor.11.22

Sect. XXXIV.

Of the tenth Commandement.

Q. *Which is the tenth Commandement?*

A. *Thou ſhalt not couet, &c.*

Q. *What is forbidden in this Commandement?*

A. *Originall corruption* or [b] concupiſcence, with all *motions*, proceeding there from, *contrary* to the rule of *charity*, and the good of our neighbour.

Q. *What is required in this Commandement?*

A. That we [c] *watch* ouer our *hearts* and outward *ſenſes*, keeping our *thoughts*, and *affections*, within the bounds of [d] *contentment*, and brotherly loue.

a Exod. 20. 17.

b Rom. 7 7. Tim. 1. 14. Matth. 15. 19.

c Pro. 4. 23.

d 1 Tim 6 8. 1 Pet. 1. 22.

Sect. XXXV.

Of Repentance.

Q. *THus farre of the Rule of ſanctification: what is the effect or exerciſe thereof?*

A. *Repentance*, which is a *through change* of our [e] *purpoſe of heart*, and [f] *courſe of life*, from *euill*, vnto *good*.

Q. *How is this change wrought in vs?*

A. By

e Rom 12. 1. 2

f Eſa. 1. 16. 17

A. By [g] *looking* on our Sauiour, in the glaſſe of the Goſpell, with [h] *godly ſorrow* for the ſinnes, wherewith wee haue *pierced* him.

g Zach.12.10

h 2 Cor.7.10.

Q. How may we know that our repentance is true?

A. By *two* notes: whereof the *firſt* is, if it *extend* vnto the [i] *hatred* of *all ſinnes*, and [k] *practiſe* of *all duties*, without reſeruation.

i Pſal.119.128

k Pſal.119.6.

Q. What is the ſecond note?

A. If we *ſhew* our *hatred of ſinne*, in [l] *ſpirituall warfare* againſt it, and our *loue of righteouſneſſe*, in the practiſe of [m] *good workes.*

l Heb.12.4.

m Matth.3.8

SECT. XXXVI.

Of the ſpirituall Warfare.

Q. WHat *is the ſpirituall warfare?*

A. The [n] *withſtanding* of all *temptations* vnto ſinne, from the [o] *Diuell*, the [p] *world*, and our owne [q] *fleſh*, by the power of the *Grace* of God.

n Eph.6.10. 11.&c.

o Eph.4.27.

p 1 Ioh 5 4.

q Gal.5.24.

Sect. XXXVII.

Of good workes.

Q. *What is a good worke?*

A. Whatsoeuer is *done* of vs by the [r] *power of grace*, according to the [f] *will of God*, for [t] his *glory*, and our owne, and others [u] *good*.

r Phil.4.13.
f Rom.12.2.
t 1 Cor.10.31
u 1 Cor.10.23

Q. *Who can doe good workes?*

A. Onely the *Regenerate*, who are [x] *created a new* for that purpose: and euen they [y] *imperfectly*, because of the *remainders* of sinne.

x Eph.2.10.
y Gal 5.17.

Q. *Are not some good workes specially commended to vs?*

A. Yes, as [z] *Prayer*, whereto sometimes *Fasting* is to bee ioyned: and *Almes*.

z Mat.6.1.&c

Sect.

Sect. XXXVIII.

Of Prayer.

Q. *What is Prayer?*

A. It is the [a] *requeſt* of an *humble heart* vnto God, in the [b] *name of Chriſt*, with [c] *aſſurance* to bee heard.

a Phil.4.6.
b Ioh.14.14.
c Iam.1.6.

Q. *For whom muſt we pray?*

A. For [d] *all men*, euen [e] *our enemies*: but *eſpecially* for ſuch, as are our [f] *brethren* in Chriſt.

d 1 Tim.2.1.
e Mat.5.44.
f Eph.6.18.

Q. *How and for what muſt we pray?*

A. [g] According to the *will of God*, and the *directions* wee haue out of his Word.

g 1 Ioh.5.14.

Sect. XXXIX.

Of the Lords Prayer.

Q. *What directions haue we for prayer in the word of God?*

A. Many *precepts*, and *platformes* of holy prayers: but eſpecially, [h] *that*

h Mat.6.9.&c. Luk.11.2.&c.

[h] *that* moſt abſolute *forme*, and *pattern*, deliuered by our Sauiour himſelfe, called the *Lords Prayer*.

Q. *What are the words of the Lords Prayer?*

A. Our Father which art in heauen, &c.

Q. *Why are wee taught to call God (Father?)*

A. That wee might *come* before him, as *children*, with [i] *reuerence*, and [k] *confidence*.

i Mal.1.6.
k Pſal.103.13

Q. *Why are wee directed to call him* (our) *Father?*

A. That we might be put in minde to [l] bee *at peace* one with another, and to [m] *pray* one for *another*, as well as for *our ſelues*.

l Mat.5.23.&c 1 Tim.2.8.
m Iam.5.16.

Q. *Wherefore are wee directed to ſay,* (which art in heauen?)

A. To *encreaſe* both our [n] *reuerence* of him, who is ſo *high aboue vs*, and our [o] *confidence* in him, who can and *will* doe all things for vs.

n Eccleſ.5.1.

o Luk.11.13.

SECT.

Sect. XL.

Of the firſt Petition.

Q. *How many Petitions are there in the Lords Prayer?*

A. Six: whereof the three *firſt* concerne God: and the three *latter* our ſelues.

Q. *Why are thoſe Petitions firſt placed that concerne God?*

A. To teach vs to [p] *preferre* the *glorie* and ſeruice of God, before *our owne good.*

p Ioh. 12. 27. 28.

Q. *What are the words of the firſt Petition?*

A. Hallowed be thy name.

Q. *What doe wee aske of God in this Petition?*

A. That God, who in *himſelfe*, his *word*, and *workes*, is moſt *holy*, and *glorious*, may bee [q] *acknowledged*, and *honoured* for ſuch, by vs.

q Pſal. 96. 8. 1 Pet. 2 9.

Sect.

Sect. XLI.

Of the second Petition.

Q. *What are the words of the second Petition?*

A. *Thy Kingdome come.*

Q. *What doe we craue of God in this Petition?*

r Acts 26. 18. Col. 1. 13. A. That the[r] *Kingdome of sinne*, and Sathan, being more and more *abolished*, [f] Christ may *now raigne* in our hearts by *grace*, and [t] *wee with him for euer in glory.*

f Col. 3. 15. 16

t 2 Tim. 2. 12.

Sect. XLII.

Of the third Petition.

Q. *What are the words of the third Petition.*

A. *Thy will bee done in earth, as it is in heauen.*

Q. *What doe wee aske of God in this Petition?*

u 2 Tim. 2. 26 1 Pet. 4. 2. A. That [u] *renouncing* the will of *Sathan*, and *our owne* corrupt inclination,

tion, wee may [x] *readily*, and [y] *heartily* obey the will of God; following in our *meaſure*, the *example* of the * *Angels* and *Saints* that are in heauen.

x Pſal. 119.60
y Col. 3 23.
* Pſal. 103.20

Sect. XLIII.

Of the fourth Petition.

Q. *WHat are the words of the fourth Petition?*

A. *Giue vs this day our daily bread.*

Q. *What doe wee beg of God in this Petition?*

A. [z] Such a *portion* of *outward* bleſſings, as God ſhall ſee *meet* for vs: together with * *grace* to bee *contented* with our allowance.

z Pro. 30 8. Gen. 28.20.
* Phil 4.11.12

Sect. XLIV.

Of the fift Petition.

Q. *WHat are the words of the fift Petition.*

A. *And forgiue vs our debts, as euen we forgiue our debtors.*

Q. *What*

Q. *What doe wee craue of God in this Petition?*

A. That God would [a] *assure vs* daily of the *forgiuenes of our sinnes*; for Christ his sake; working in vs a [b] *mercifull affection*, to *forgiue*, for his sake, *such* as haue offended vs.

a Iob 33 24. Psal.35.3. Ier.14.7.
b Col.3.13.

SECT. XLV.

Of the sixt Petition.

Q. *WHat are the words of the sixt Petition?*

A. *And lead vs not into temptation but diliuer vs from euill.*

Q. *What doe wee aske of God in this Petition?*

A. That sinne may not onely bee *pardoned* vnto vs, but daily [c] *mortified* in vs: and wee either [d] *kept* by the *prouidence* of God *from* temptations, or [e] *preserued* by his *Grace* from being *hurt* thereby.

c Rom.6. 1. 2.
d Pro.30.8. 2 Cor.12.8.
e 1 Cor.10. 13. 2 Cor.12.9.

SECT.

Sect. XLVI.

Of the concluſion and circumſtances of Prayer.

Q. *VVHy are wee taught to adde thoſe words,* (For thine is the Kingdome, the power and the glory, for euer, and euer?)

A. That wee may firmely *beleeue,* that [f] God, the *mighty,* and *euerlaſting King,* [g] can, and [h] for his owne glory, will grant the things wee haue thus demanded.

Q. *Why are wee taught to conclude with this word,* (Amen?)

A. That thereby wee may *ſignifie* not onely our [i] feruent *deſire,* that ſo it *may be,* but alſo our [k] *faith,* that ſo it *ſhall be,* as wee haue prayed.

Q. *What other circumſtances are there required in Prayer?*

A. In *priuate* prayer, [l] ſuch *words, geſtures, &c.* as may *expreſſe* our *reuerence,* and *faith* towards God: in *publique* prayer, [m] ſuch, as may *alſo* wit-

f 1 Tim. 1. 17.
g Eph. 3. 20.
h Ier. 14. 7. Ezek. 36. 22. Pſal. 35. 27.

i Iam. 5. 16.
k Iam. 1. 6. Reu. 22. 20.

l 1 Cor. 14. 2. 1 Kin. 18. 42.

m 1 Cor. 14. 15. 16. 40.

witnesse our *Communion* one with another, and desire of *mutuall edification.*

Sect. XLVII.

Of Fasting.

Q. *When must Fasting bee ioyned vnto Prayer?*

n 1 Sam. 7. 6. Esther. 4. 16. o Neh. 1. 4. Acts 10. 30.

A. When we desire to n *auoyd* some *great euill*, or to o *obtaine* some *great mercy* at the hand of God.

Q. *What is Fasting?*

p Ioel. 2. 16.

A. The p *chastizing* of our *nature*, & *laying aside* of the *delights of sense*, for a *time*; and that with *respect* to a *spirituall businesse.*

Q. *What is that spirituall businesse?*

q Ezra 8. 21.

A. An extraordinarie *endeauour* of q *humbling our selues*, and of *seeking the face*, and fauour of God.

Sect.

Sect. XLVIII.

Of Almes.

Q. *VVHat is Almes?*

A. It is a [r] *duty* of Chriſtian loue, whereby [ſ] ſuch as *haue* this *worlds good*, doe [t] *freely impart* to ſuch as are *in want*.

r Deut.15.7. Heb.13.16. ſ 1 Ioh.3.17. t 2 Cor.9.7.

Q. *Who muſt giue Almes?*

A. Whoſoeuer hath [u] *ſuch a portion*, out of which, by *frugality*, *ſomething* may be *ſpared*:

u 1 Tim.6.17. 18.

Q. *To whom muſt almes bee giuen?*

A. To [x] *thoſe onely* whom God by his *prouidence*, hath *made* poore; vnleſſe [y] *preſent extremity* diſpenſe with the conſideration of the perſon.

Luk.21.3. x Deu.15.7.11 y Luk.10.33.

Q. *How much muſt we giue?*

A. We muſt [z] *ſow liberally*, that we may *reape alſo liberally*: yet with *reſpect* to [a] *our owne ability*, and the [b] *condition* of the *receiuer*.

z 2 Cor.9.6. a 2 Cor.8.13. b 2 Cor.9.12.

Q. *With what affection muſt Almes be giuen?*

A. With [c] *humility* before God [d] *com-*

c Mat.6.1.&c.

[d] *compaßion* of our poore brother, [e] *cheerefulneſſe*, and [f] *ſingleneſſe* of heart.

d Pſal. 112. 4.
e 2 Cor. 9. 7.
f Rom. 12. 8.

Sect. XLIX.

Of Death, and particular Iudgement.

Q. *WHat is the dealing of God with man after this life?*

A. The bringing of all men vnto *Iudgement.*

Q. *How are men brought to Iudgement?*

A. Two wayes: *Viz.* [g] *ſeuerally* at the hower of euery ones *death*, and [h] *generally* at the *laſt day.*

g Heb. 9. 27.
h Acts 17. 31.

Q. *How are men iudged in the houre of death?*

A. God then *pronounceth*, and the *conſcience apprehendeth* the *ſentence* of *abſolution*, or *condemnation*: and the [i] *ſoule* is accordingly conuayed into *ioy*, or *miſerie.*

i Luk. 16. 22. 23.

Sect.

Sect. L.

Of the preparation to the laſt iudgement.

Q. *WHat is the iudgement of the laſt day?*

A. The great *Aſſiſe* of the *whole world*, wherein [a] *all men* ſhall *appeare* before the iudgement ſeate of Chriſt, to *receiue* according to that they haue done in this life.

a 2 Cor. 5. 10. Eccl. 12. 14.

Q. *When ſhall this day be?*

A. [b] It is not for vs to *know the times*; onely wee know that [c] *hee that is to come, will come, and will not tarrie.*

b Act. 1. 7.
c Heb. 10. 37. 2 Pet. 3. 9.

Q. *How ſhall Chriſt come to iudgement?*

A. Euen in his [d] *humane body*, but [e] with *vnſpeakeable glory*; attended with all the *holy Angels* of God, and with the [f] *ſhout* of an Arch-Angell.

d Act. 1. 11.
e Mat. 25. 31.
f 1 Theſ. 4. 16.

Q. *How ſhall all men be brought into the preſence of Chriſt the Iudge?*

A. [a] The

a 1 Cor. 15. 52.

A. [a] The *dead* ſhall be *raiſed* with their owne bodies, and the *liuing changed*, and that in a *moment*, at the *ſound* of the laſt trumpet.

Q. Shall the reſurrection of the Elect, and the Reprobate be the ſame?

b 1 Cor. 15. 52. 53.

A. No. For [b] the *Elect* ſhall riſe with *glorious bodies*: but the *Reprobate with bodies full of vncomelineſſe.*

Q. How ſhall men appeare before Chriſt?

c Luc. 21. 28. 1 Theſ. 4. 17.

A. [c] The *Elect* ſhall with *ioy*, becaught vp to meete the Lord: but

d Reu. 1. 7. & 6. 15. 16.

[d] the *Reprobate* with *horror* ſhall be drawne into his preſence.

Sect. LI.

Of Examination and ſentence.

Q. How ſhall men be tried in this iudgement?

c Rō 2. 12. 15.

A. [c] According to the *Will* of GOD, *manifeſted* vnto them by *Nature*, or by *Scripture*: and the *teſtimonie* of their owne *conſciences*, touching

touching their *obedience*, or *diſobedience* thereto.

Q. *Shall the Elect vndergoe this triall?*

A. Yea, but with *great fauour*; for [a] *not* their *ſinnes*, but their *good workes* onely, ſhall bee *remembred*; and thoſe not *ſtrictly cenſured*, but onely *produced*, as [b] *prooſes* of that *faith in Chriſt*, whereby they haue [c] *entrance* into the Kingdome of God.

a Eze. 18. 22. Reu. 14. 13.

b Iam. 2. 14. &c.

c 2 Pet. 1. 10. 11.

Q. *How ſhall ſentence be pronounced?*

A. Chriſt the *Iudge* ſhall *award* vnto [d] the *Elect* the bleſſed *Kingdome promiſed*: and to [e] the *Reprobate* the *curſe of euerlaſting fire*, [f] which they haue *deſerued*.

d Mat. 25. 34.

e Mat. 25. 41.

f Rom. 6. 23.

SECT. LII.

Of the Execution of the laſt Iudgement.

Q. *How ſhall this ſentence bee executed?*

A. [a] Christ by his Almighty *power*, and *ministery* of Angels, shall [b] *cast* the Diuels, and wicked men into *hell fire*: and after [c] *carry vp* the righteous with himselfe, into the *blissefull*, and *euerlasting* Kingdome of glory.

a Mat. 25. 46.
b Reuel. 20. 10. 15.
c Ioh 14 3. 1 Thess. 4.17.

Eccl. 12. ver. 13. 14.

Let vs heare the end of all: feare God and keepe his commandements: for this is the whole of man.

For God will bring euery worke vnto iudgement, with euery secret thing, whether it be good or euill.

A ſhort Prayer for the MORNING.

O Eternall and Almightie Lord God, who in vnſpeakeable wiſedome and goodneſſe haſt made all things for the good of man, and man with all, and aboue all things, for thine owne glory; wee humbly acknowledge our ſelues to bee vtterly vnworthy of the leaſt of all thy mercies, which wee either enioy, or deſire to enioy. For (O Lord) wee are not onely weake creatures, vnable to giue vnto thee firſt, that wee ſhould bee recompenced: but alſo ſinnefull and vnthankefull wretches, not rendring vnto thy Maieſty, according to thy kinde and gracious dealing with vs. Thou createdſt vs, O LORD, in thine owne image, endued with

wiſedome and true holineſſe, adorned with all bodily perfections, aduanced vnto dominion ouer all thy workes of wonder: but wee all in *Adam* by breaking thy Couenant, forfeited our birth-right, defaced thine holy image, and made our ſelues more vile then the beaſts that periſh. Thus were wee borne into the world an encreaſe of ſinnefull men; full of ignorance and vanity of minde, of rebellion and obſtinacie of heart, ſecure in conſcience, peruerſe in affections, vnbridled in appetite, vtter enemies vnto thine Holineſſe; careleſſe to know or ſeeke after thee, vnwilling either from thy bleſſings, or from thy iudgementes to take knowledge of thee. Yea, Lord, when thou cauſedſt the light of thy glorious Goſpell to ſhine vnto vs, our fooliſh heart deſpiſed that light, and preferred darkeneſſe before it, becauſe our deedes were euill; ſo that if thou hadſt not giuen vs, as well ſight as light, and a minde, as well as meanes, to know thee who art true

true; euen to this day our eyes had beene ſtill blinded by Sathan, the God and Prince of the darkeneſſe of this world. But bleſſed for euer bee thy glorious Name, who for thine owne mercies ſake, not our merite, and by thine owne Almighty power, without any diſpoſition or concurrence on our part, haſt effectually called vs vnto the knowledge and obedience of thy Goſpell. But what can wee plead for our ſelues, O Lord, that haue walked vnworthy of this thy great grace, and as much as in vs lieth, againe defaced thine image in vs, euen the new creature? For ſince the time that we gaue our names vnto Chriſt, and profeſſed our ſelues to bee of his partie, wee haue many waies, and many times, treacherouſly ioyned with Sathan, with the world and our owne corruption, to ſinne againſt the honour of our Sauiour, and againſt the light of knowledge, which ſhineth into our conſciences; ſo that by our diſobedience and rebellion we haue weakened the

cauſe of thy Truth, and opened the mouth of the Aduerſary to reproach the holy Goſpell of thy Sonne Ieſus Chriſt, which we profeſſe. Finally, our whole courſe & conuerſation aboundeth with continuall breaches of all thy righteous lawes, and is ſhamefully barren of thoſe fruites of righteouſneſſe, which by Ieſus Chriſt ſhould redound vnto thy praiſe and glory. Wherefore, O Lord, wee freely confeſſe againſt our ſelues our great wickedneſſe: we iudge our ſelues worthy to bee deſtroyed for all our iniquities: we abhorre our ſelues and repent before thee in duſt and aſhes: wee flie onely to thy rich mercy and grace in Chriſt Ieſus; beſeeching thee for his ſake to haue mercy on vs, with his bloud to waſh & clenſe vs from all our ſins, in his face and countenance to behold vs, in his abſolute merite & mediation fauourably to accept vs. So ſhall there be no condemnation for vs, being in Chriſt Ieſus, who was made ſin for vs, that wee might bee made the righteouſneſſe of God in him.

Further,

Further, O Lord, that wee may ſoundly aſſure our ſelues that wee are in Chriſt, and withall bee enabled to walke more worthy of thy grace, we beſeech thee make vs more and more partakers of the ſpirituall power, both of the death and life of Chriſt. Let the power of his death mortifie in vs all carnall and ſinfull luſt: let it crucifie the world vnto vs, and vs vnto the world: let it dull and dead our hearts vnto the allurements of ſinne: let it make vs ſenſeleſſe or careleſſe of the diſcouragements that are, or may bee offered in the way of weldoing: Let it arme vs with this mind, rather to ſuffer any trouble, and forbeare any pleaſure, then by ſinning againſt thee, to hazard the peace of a good conſcience. On the other ſide, let the quickning power of the life of Chriſt reuiue our dead nature vnto new obedience: let it inflame our hearts with the loue of thy Maieſty: let it make thy word ſauourie vnto vs, and more deſirable then our appointed food: let it teach vs reſolutely

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ly to ſhake off all impediments, carefully to redeeme all occaſions, and gladly to embrace all opportunities of doing good. Finally vnto all theſe good purpoſes, worke in vs, by thy holy word and ſpirit, a daily encreaſe of liuing and ſauing faith. O Lord, it is thine onely vnſpeakeable gift; without whom it is no more poſſible to beleeue that which thou promiſeſt, then to performe whatſoeuer thy Law requireth. Thou therefore, O father, for Chriſt Ieſus ſake, by the powerfull operation of thy Spirit, worke and encreaſe in vs this mother grace. Teach vs ſo to lay hold on Chriſt, and lodge him in our hearts, that wee may not onely apply, and aſſure vnto our ſelues, all the promiſes of life and mercy, but alſo clenſe our ſelues from all filthines of the fleſh and ſpirit, and grow vp vnto full holines in the feare of thy Maieſty.

And now, LORD, for outward things, wee ſubmit our ſelues to thy wiſe and fatherly prouidence; onely beſeeching thee, to giue vs this day, what

what thou knoweſt needfull and behoofefull vnto vs for the day. Lord feede vs with foode conuenient for vs: giue vs ſuch a portion of health, maintenance, credite and all outward comforts, as may make vs thankefull and ſeruiceable vnto thee. And aboue all, giue vs grace to employ and improue all thy bleſſings, as thy talents, to the furtherance of the worke thou haſt giuen vs to doe. LORD giue vs euery day (but eſpecially on thy Sabbath daies (more then a natutall and common vſe of thy good creatures. Let vs in all things taſte and ſee, how ſweete and gracious a God thou art. Let thy good bleſſings bee, not as a wall, to ſtop our ſight, that we may not looke beyond them; but as a glaſſe, through which we may the better diſcerne thy loue and faithfulneſſe towards vs concerning heauenly things. Let vs ſerue thee with an vpright heart, in the duties and buſineſſes of this day; bringing the generall profeſſion of religion into particular practiſe, according to

our

our ſeuerall callings. Lord let vs neuer bee a burden vnto humane ſociety, nor a blemiſh vnto the profeſſion of Chriſtianity, by idleneſſe, or inordinate liuing. Make our labours and endeauours fruitfull and beneficiall, not onely vnto our ſelues, that wee may eate thereof, and reioyce before thee, but alſo vnto all others whom they concerne, that they may praiſe thee with vs, and for vs.

Bleſſe thy whole Church, O Lord, and builde it vp more and more in perfect beauty. Take pitty on thoſe thine elect, that walke yet in darkeneſſe, and cauſe the light of thy Goſpell, of grace to ſhine vnto them. Confirme thy gracious worke in thoſe, who haue receiued the firſt fruites of thy ſpirit. Comfort ſuch as mourne for ſin. Fulfill the deſires of all that truely long & ſigh after thee. Support, and cure the infirmities of all that are humbled vnder thine hand, and that haue ſeene affliction in the rod of thy viſitation. Preſerue the good land wherein wee liue: make vs more thankefull for all thy

thy rich bleſſings, and our manifolde mightie deliuerances. Saue thine Annointed ſeruant, our Soueraigne Lord King *Iames*; with our gracious Queene *Anne*, and the Royall progenie. Aſſiſt with thy Spirit, and grace, all that are in authoritie; ſanctifie all thoſe whom thou employeſt in the worke of the miniſtery. Remember in ſpeciall mercy, thoſe, whom thou haſt knit vnto vs in the bands of conſanguinitie, affinitie, neighbourhood, or Chriſtian amity. Finally, vnto all thine, and ours, vouchſafe peace and mercy, through Ieſus Chriſt thy deare Sonne, our alone Redeemer and Sauiour. To whom with thee, O Father, and thy holy Spirit, one God, and King euerlaſting, be rendred all honour, ſeruice and thankſgiuing, for euermore. *Amen.*

whom thou haſt knit vnto vs in the bands of

A ſhort

A ſhort Prayer for the Euening.

OAlmighty God, King of Glory, Father of Eternitie, who dwelling on high, abaſeſt thy ſelfe to behold things in heauen & in earth, and being the firſt and the laſt, giueſt beginning & ending to al times & affairs wherein thy creatures are employed; wee acknowledge with humble and thankfull harts, the riches of thy bounty afforded vs, thine vnworthy ſeruãts, as well this day now paſt, as in the whole courſe of our liues. Thou O Lord, haſt made vs, and that fearefully and wonderfully: thou haſt bin our hope from our mothers breaſts. Thou haſt lengthened the dayes of our life vnto this houre, & therein haſt ſhewed vs many mercies. Thou haſt freed our bodies from diſeaſes and dangers, our names from reproach, our ſubſtance from ſpoile, our liberty from violent and vniuſt reſtraint. Thou haſt ſtrengthened vs vnto labour, ſatisfied vs with thy good creatures, chea-

cheared our hearts with the fellowſhip and loue of thy people, our fellow ſeruants: and bleſſed our endeauours with ſucceſſe through thy good prouidence. Thou haſt heard our prayers, accompliſhed our deſires, turned away our feares, mitigated our troubles, and put an end from time to time to all our afflictions. Thus haſt thou ſhewed thy ſelfe to bee the God, that delighteſt in the proſperitie of thy ſeruants. But, O Lord, how can we worthily magnifie thy mercy towards vs in Ieſus Chriſt? In whom thou haſt, from all eternitie appointed an heauenly Kingdome vnto vs: by whoſe word thou haſt called vs: by whoſe bloud thou haſt redeemed vs: by whoſe Spirite thou haſt ſanctified, and ſealed vs vnto the day of redemption: In whom we haue this liberty, to call thee Abba Father: In whom, and with whom, all earthly bleſſings are giuen vnto vs, not onely for our bodily comfort, but alſo as pledges of our heauenly inheritance. Oh, how deare therefore are thy thoughts

thoughts of mercy vnto vs, O Lord! how great is the ſumme of them! Bleſſed Father, enlarge our hearts to comprehend thy loue, and encline them to loue thee, who haſt ſo loued vs.

But let vs mourne, and be aſhamed that wee haue returned nothing vnto thy Maieſty, but hatred for thy good will. Let it ſtrike our hearts, that wee haue abuſed thy bodily bleſſings vnto couetouſneſſe, or intemperance: thy patience vnto preſumption: the grace of thy Goſpell vnto licentiouſneſſe in ſinning. Let vs abhorre our ſelues, that wee haue prophaned thy ſabbaths, deſpiſed thy word, quenched thy ſpirit, vnhallowed thy name, & many waies defiled the holy profeſſion wee haue taken vpon vs. Let vs repent in duſt & aſhes, for our wilfull blindneſſe of minde, hardneſſe of heart, remorſeleſſeneſſe of conſcience; whereby wee haue reſiſted the worke of thy grace in vs. Thou O Lord wouldeſt haue purged vs, and we would not be purged; thou wouldeſt

deſt haue cured vs, but wee would not be cured. Theſe, and all other our ſinnes, O Lord, let vs recount before thee, with true ſorrow and aſtoniſhment of heart. But doe not thou, O Father, ſtraightly marke iniquities; nor deale with vs as we haue deſerued. Truth Lord, vnto vs belongeth nothing, but confuſion and condemnation: but vnto thee compaſſion and forgiueneſſe, though wee haue grieuouſly rebelled againſt thee. Thou haſt in thy word proclaimed thy ſelfe vnto vs to be the Lord, mercifull, and gracious, ſlow to anger, forgiuing iniquitie, tranſgreſſion, and ſinne. Thou haſt made many faithfull promiſes, that thou wilt bee found of them that ſeeke and ſue for mercy vnto thee. Thou haſt ſatisfied thy Iuſtice in the accurſed death of thy Sonne, our ſurety and Sauiour, Ieſus Chriſt, for the ſinnes of the whole world of thine elect. Thou haſt giuen vs of thy Spirit, whereby euen we, ſinfull wretches, are taught, and enclined, to forgiue for thy ſake ſuch as

haue offended vs : how much more wilt thou ſhew thy ſelfe a faithfull and mercifull God to pardon all our ſins, and to clenſe vs from all vnrighteouſneſſe? Wherefore, O Lord heare, O Lord forgiue, O Lord conſider, and giue a gracious anſwer vnto our ſupplication, for the Lords ſake.

Yea Lord, teach vs to riſe vp with thy maieſty, againſt our ſins, that our warre with them may aſſure vs that wee haue peace with thee. Let vs not bee ſuch Traytors to thy Maieſty, as to harbour thine enemies. Breake off in euery one of vs the wicked cuſtomes of ſinning : aboliſh the power and dominion thereof: crucifie the loue and affection thereto. Let vs, in the bloudy paſſion of our deare Sauiour, ſee the vgly face, heare the dreadfull crie, and feele the intolerable burthen of our tranſgreſſion. And let vs not, as if the loade were yet too light, let vs not (bleſſed God) adde more vnto the waight and meaſure of our ſinnes ; but rather let vs, in our proportion, beare part in the ſuffe-

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rings of our Sauiour; ceasing from sinne for his sake, who for our sakes refused not to offer vp his innocent soule a sacrifice for sinne.

Lord teach vs to doe thy will. Knit our hearts vnto thee, that wee may feare thy name. Let thy good Spirit leade vs in all the pathes of righteousnesse, and make our barren nature fruitfull in good workes. Quicken vs, O Lord, for thy names sake, with the life of grace: and stablish our hearts with thy free Spirite. Teach vs freely to submit our selues to the easie yoake and light burthen of our Lord Iesus Christ. Let thy grace so frame vs vnto hearty obedience, that thy commandement may not bee grieuous vnto vs. Let thy loue in Christ Iesus be so shed abroad in our hearts by the holy Ghost, that no difficulties may discourage vs in the way of well doing. Let the meditation of the glorious kingdome prepared for vs, so possesse and affect vs, that the loue of this present world may seem base, and vnworthy of vs. Let the expectation

of the ſuddaine comming of our Lord Ieſus Chriſt ſo awaken vs, that the momentanie pleaſures of ſin, or cares of this life, may not lull vs a ſleepe, and enſnare vs.

Watch ouer vs this night by thy gracious prouidence, preſerue vs from the dangers of the darkeneſſe: refreſh vs with the moderate vſe of thine ordinance of reſt and ſleepe: raiſe vs vp with health of body, and cheare of heart, to the duties of the next day. Let thy kindneſſe and mercy follow vs all the dayes of our life. Bring vs in peace with good report, eſpecially with a good conſcience, vnto the bed of the graue; that after the ſleepe of death, wee may awake vnto bleſſed immortality.

Preſerue thy whole Church, and adde thereto, from day to day, ſuch as ſhall be ſaued. Be mercifull to this Land: forgiue the common and crying ſinnes, of prophaneneſſe, worldlineſſe, cruelty, and abuſe of thy long patience, and liberall bleſſings; eſpecially of thy Goſpell. Giue grace vnto

all

all eſtates, truely to returne vnto thee, and to ſeeke thy face and fauour. Eſpecially powre downe a liberall ſhower of all bodily and ſpirituall bleſſings on the Kings Maieſty, with the Queene, and Royall family; ſanctifie, and aſſiſt the Magiſtrates, and Miniſters. Continue theſe bleſſings of peace, and of thy Goſpell, vnto the poſteritie after vs. Bleſſe all that loue vs, and are by any bond linked, or allied vnto vs. Yea, take pitty of thoſe that cauſeleſly hate vs. Shew vs all, O Lord, thy mercy in this life, and in the life to come, grant vs thy ſaluation; through Ieſus Chriſt, thine onely Sonne, and our alone Sauior. To whom with thee O Father, and thy bleſſed Spirit, be all praiſe, power, dominion, and obedience, henceforth and for euer.

AMEN.

FINIS.